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NORMAND BURR, EDITOR AND PROPRIETOR.

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ROBERT NOURSE,
GENERAL AGENT.

IMMORTALITY OF THE SOUL.

The following remarks, from the Sabbath Re-
corder, were written in reply to a correspondent
who seems to favor the absurd idea of the annihi-
lation of the wicked.

That the soul does not sink into a state of
unconsciousness at death, is proved by the
following scriptures:—

Phil. 1: 21—"For to me, to live is Christ,
and to die is gain." In what respect would
death be a gain to the believer, if his soul sank
immediately to sleep, and remained in that
state till the resurrection? Would a Chris-
tian desire to fall into that state in which
neither soul nor body could be of any service to
the Lord for two thousand years, more or
less? The Apostle loved his Master to well
to cherish any such feeling.

Rom. 8: 10—"And if Christ be in you, the
body is dead because of sin, but the spirit is
life because of righteousness." A plain con-
fession is here drawn between the condition of
the body and that of the spirit or soul. The
one dies, crumbles to dust, and is mingled
with the earth; the other lives, when the body
is dead. This sense is confirmed by the
next verse, which promises the resurrection
of the dead body in due time. "If the spirit
of him that raised up Christ from the dead
dwell in you, He that raised up Christ from
the dead shall also quicken your mortal bod-
ies by his Spirit that dwelleth in you." The
spirit lives without dying, because of right-
eousness imputed to it; and the body, though
dead because of sin, shall be quickened to
life again by the Spirit of God, who dwells
in the saints.

1 Thess. 1: 14—"For if we believe that
Jesus died and rose again, even so them also
which sleep in Jesus will God bring with
him." The most natural construction of this
passage is, that Jesus Christ when he comes
to raise the dead, will bring with him the
spirits or souls of his people, that they may
at once be re-united to their bodies when
raised from the graves. They must, there-
fore, have an existence separate from the
body.

Luke 9: 30, 31—"And behold there talked
with him two men, which were Moses and
Elijah, who appeared in glory, and spake of
his decease, which he should accomplish at
Jerusalem." Whatever may be said of Eli-
jah, as that his body underwent a change equiv-
alent to that which will pass upon the bodies
of the living saints at the coming of Christ,
the same cannot be pretended of Moses. It
is expressly testified, that he gave up his soul
at the call of God, when no man was near
him, and his body was buried by God him-
self. Deut. 34: 1, 5, 6. To pretend, as
some do, that his body was afterwards raised
is contrary to that scripture which declares
that "Christ is become the first-fruits of them
that slept." 1 Cor. 15: 20. Christ was the
first who rose from the dead to die no more.
Nevertheless, Moses was shown to be living
and conscious at the time of our Lord's trans-
figuration. He lived, therefore, not in the
body, but in the spirit.

Matt. 10: 28—"Fear not them which kill
the body, but are not able to kill the soul;
but rather fear Him who is able to destroy
both soul and body in hell." If language has
any meaning, we are here taught that there is
a soul in man, which men cannot kill, even
though they kill the body. The text also
teaches, that the soul cannot be laid to sleep.
For the object of the Saviour is to show, that
the soul has a pre-eminence above the body.
But if it be simply laid to sleep, the sub-
stance of it still existing, the same may be
said of the body. The particles of which the
body is composed are not destroyed. Where,
then, is the pre-eminence of the soul above the
body?

Luke 20: 38—"God is not the God of the
dead, but of the living; for all live unto him."
These words are a part of our Saviour's ad-
dress to certain of the Sadducees—a sect
which said, that there was no resurrection, nei-
ther angel, nor spirit. See Acts 23: 8.—
They held, that the souls of men did not ex-
ist in a state of separation from their bodies,
and that the rewards and punishments, men-
tioned in Scripture, related only to this life.
The object of the Saviour was to confute their
doctrine. In doing so, he lays hold of a pas-
sage which as certainly proves the present,
living, conscious existence of Abraham, Isaac
and Jacob, as it does their ultimate resurrec-
tion. If God cannot be the God of the dead

then there was a sense in which Abraham,
Isaac, and Jacob, were not dead, when God
spoke to Moses from the bush. If he is the
God of the living only, then there was a
sense in which they were then living, notwith-
standing they were dead in the common ac-
ception of the term. They must, therefore,
have been living in a state of separation from
the body. There is no evading this argu-
ment, except upon the Swedenborgian theory,
that every man enters upon the resurrection
state immediately after death. But if the pa-
trarchs entered upon the resurrection state as
soon as they died, Christ is not "the first fruits
of them that slept."

Luke 23: 42, 43—"The thief on the cross
said to Jesus: 'Lord, remember me, when
thou comest into thy kingdom. And Jesus
said unto him, Verily, I say unto thee, To-
day shalt thou be with me in Paradise.' Par-
adise evidently denotes the place of the hap-
py spirits. See 2 Cor. 12: 4. Rev. 2: 7.
The dying thief was to find his abode there
that very day. Great pains have been taken
to show, that the punctuation should be al-
tered, and that the comma should be placed af-
ter the word *to-day*, instead of before it. What
a worthless criticism!—such as a good cause
cannot need, and even a bad cause ought to
be ashamed of it. The fact is, it was a com-
mon opinion among the Jews, that the souls
of the righteous, who were very eminent in
piety, were carried immediately into Para-
dise. In their solemn prayers, when one
dies, they say, "Let him have his portion in
Paradise, and also in the world to come"—
plainly distinguishing between the separate
state and the state of the resurrection. If
such was the signification of the term among
the Jews, there is no doubt that our Saviour
used it in its well-known and common sense,
so that the penitent thief would readily un-
derstand him, it being, as Dr. Watts says, "a
promise of grace in his dying hour, wherein
he had no long time to study hard for the
sense of it, or consult the critics in order to
find the meaning."

2 Cor. 5: 6, 8—"Therefore we are always
confident, knowing that whilst we are at home
in the body, we are absent from the Lord.
We are confident, I say, and willing rather to
be absent from the body, and present with the
Lord." The Apostle in this connection inti-
mates, that it would be his choice to be clothed
at once with immortality, in soul and body
without dying or being unclothed. But since
it was otherwise ordered, his next choice is to
be "absent from the body and present with
the Lord." If such language does not ex-
press the conscious existence and happiness
of the spirits of good men in a state of separa-
tion from their bodies, it is difficult to con-
ceive what would.

2 Pet. 1: 13, 15—"Yea, I think it meet, as
long as I am in this tabernacle, to stir you up
by putting you in remembrance; knowing that
shortly I must put off this my tabernacle."
Here the soul, or thinking principle is
represented as something plainly distinct from
the body, the latter being but the tent, or tab-
ernacle, in which the former sojourns. The
language of the Apostle is very strong, and
implies that the body was not Peter, but Pe-
ter was the living, thinking, conscious being
who dwelt in that body, and would soon put it
off.

To these scriptures let us add what is said
concerning the rich man and Lazarus. Luke
16: 19, 31. They are represented as living
after death in a state of consciousness, the
one in comfort the other in torment. The
scene is placed between death and the resur-
rection; for the rich man had five brethren
still living, enjoying the ministry of Moses
and the prophets. It may be that the ac-
count is but a parable; nevertheless, the pa-
rable is founded upon the existence of souls in
a state of separation from the body, while
other men dwell on earth. The design of it
is to show that a ghost sent from the other
world, whether from heaven or hell, would
have no influence to convert men, if they re-
ject the ordinary means of grace. But the
souls have no existence in a separate state, the
design of the parable is lost. What motive
could the rich man's family have to hearken
to a spirit from the other world, if there were
no spirits existing there? It may be said,
that the parable was spoken in reference to
the popular belief which had obtained
among the Jews. But if that belief was a
false one, He who came to bear witness to
the truth would have corrected it. He would
never have availed himself of it in such a
way as to create the impression that it was
well founded.

We might quote other texts, but we have
presented enough, in our opinion, to convince
any unprejudiced mind. And having spent
so much time upon this point, which is funda-
mental to the main argument, we reserve
what we have to say farther till next week.

As good do nothing as to no purpose.

An obedient wife commands her husband,

THE MISSIONARY'S GRAVE

AIR—Grave of Bonaparte.

BY T. STREET,

In a lone silent spot, 'neath the sad drooping wil-
low.
Where the grass and the vine matted o'er his
grave,
A soldier of Jesus lay pressing his pillow,
Whose watchword was love, and whose aim was
to save.
He sleeps there in peace, no danger can harm him,
Though battles may rage, and the wild tempest
roar;
His rest is unbroken, no sound can alarm him,
In quiet he slumbers—his conflicts are o'er
The cross was his standard, its beauties he blend-
ed—
He offered salvation, and bade all rejoice;
But his work is now finished, his battles are end-
ed,
His labors are over, and hushed is his voice.
His form, cold and still in its damp bed is sleep-
ing,
The eye is grown dim that with lustre once
shone;
No friends mourning o'er him, in sadness are weep-
ing,
And the tear-drop of sorrow falls not on his
tomb.

But soon to the slumberer command will be given,
To cast off the fetters that cling to him now;
An army of angels shall bear him to heaven,
And garlands of glory be twined on his brow;
While anthems of praise around him are ringing,
His body, immortal, in brightness shall rise,
While millions of ransomed halleluans are singing,
In triumph he'll enter his home in the skies.
[Christian Observer.]

Medical Interpretation of Dreams.

Dreaming, as the precursor and accompani-
ment of diseases, deserves continued investi-
gation; not because it is to be considered as a
spiritual divination, but because the uncon-
scious language often very clearly shows to those
who can comprehend its meaning, the state of
the patient. According to Albert, lively dreams
are in general a sign of the excitement of ner-
vous actions: soft dreams are a sign of slight
irritation of the brain—after a nervous fever,
announcing the approach of a favorable crisis;
frightful dreams are a sign of determination
of blood, and red objects are signs of inflama-
tory conditions; dreams about rain and
water are often signs of diseased mucous
membranes and dropsy: dreams of distorted
form are frequently a sign of abdominal ob-
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CHRISTIAN SECRETARY

HARTFORD, FRIDAY, DECEMBER 27, 1850.

The Closing Year.

Addition in his Vision of Human Life, represents Time by a river which rises in the mists and fogs of an ocean, and loses itself again in the mists and fogs of the ocean. The oceans, which are hidden from mortal view by the dense vapors that cover their surface, represent Eternity. Across the short, rapid river Time, there is a bridge, sustained by broken arches and full of pit-holes, through which the dense masses of human beings that constantly attempting to cross, are continually dropping into the river below, and are swept by its resistless tide into the ocean of Eternity. Not a solitary being ever passes the bridge—all are doomed to fall into the stream below, and although they are constantly falling, yet the company in the rear who fill their places, are singing and shouting as merrily, as though they were destined to a safe and happy passage. Perhaps a more apt illustration of human life could not be continued. The merry, laughing crowds of youth, who, having just entered on the bridge of life, look forward to the sunny fields and shady bowers in the distance, and without ever stopping to cast even a look at their unfortunate comrades who are falling all around them; nor even to reflect that they themselves may be the next victims that are to be swept off into the ocean of eternity.

We are led to these reflections by the season of the year; eighteen hundred and fifty is just drawing to a close, and before this paper reaches all its readers it will be numbered with the things that are gone, and we shall have entered upon the last half of the nineteenth century. Time can only be measured "from its loss." In looking back upon the years that are gone, we can form some idea of the rapidity of time, and the certainty with which we are all hurrying on towards the untold scenes of eternity. An inspired Apostle compared human life to "a vapor." "My days are swifter than a weaver's shuttle," said the afflicted patriarch. "The days of the years of my pilgrimage," said the patriarch Jacob, "are an hundred and twenty years; few and evil have the days of the years of my pilgrimage been," and where is the man now, whose days have been lengthened out three score years and ten who cannot adopt the same language? We have neither time nor room for an elaborate essay on the brevity of life at the present moment. The season of the year should remind every one of its truth, and teach us so "to number our days that we may apply our hearts unto wisdom."

Financial Management of the Missionary Union.

We have received a pamphlet of 8 pages from the pen of the Home Secretary of the Missionary Union in the form of a letter addressed to Rev. Dr. Church, containing an answer to the charges put forth in a recent anonymous publication, which it seems issued from Boston. We think the allegations of the said "Missionary Paper," are fairly met and triumphantly answered. We have not time now to enter into the details of Mr. Bright's pamphlet, but must content ourselves for the present with calling the attention of our readers to the following paragraph which we quote:

"Allow me to say to you, and to others who seek the largest prosperity for the missions, that the home executives of the Missionary Union have no wish to shield any of their official acts from the searching scrutiny of those to whom they are responsible. Such a scrutiny concerning the 'expenses of the Acting Board,' was made by a committee of the General Convention, during the year ending March 31, 1845. The committee examined and approved every class of expenditures. But it is worthy of notice that the 'expenses of the Missionary Rooms' in that year, were within one thousand dollars of being as much as in the year ending March 31, 1850; notwithstanding the Treasurer of the last year received a salary, and the gross receipt of the two years were as \$92,000 to \$104,000. The increase of receipts was doubtless owing to the fact that more by about \$2,600 was paid to agents in the last year than in 1845. But this excess of 2,600, added to the salary of the present Treasurer, amounts for more than the whole difference in the home expenses of the two years; and if the total amount of these expenses for the four years ending with March, 1846, be compared with that for the four years ending with March 1850, it will be found that the whole difference in the home expenses is more than accounted for by the additional sum paid for agencies, alone, in the last four years.

I deeply regret that anything should occur at this time, within four months of the close of a highly important financial year, to weaken the hands of the true friends of missions. But the most that we can do is to commit the interests of this great cause to God, and to labor on in hope;—enduring 'as seeing him who is invisible.'"

Day of Fasting and Prayer.

In most, or all of the Associations in this State, a resolution has been passed, recommending that a day, on or about the first of January, be observed as a day of Fasting and Prayer, for the outpouring of the Holy Spirit, and a revival of the work of grace in the hearts of God's people. The same is true of other states. It is certainly desirable that this day should be generally observed by all the churches, for there is a need of the quickening influences of the Holy Spirit, which we trust is deeply felt by all who profess an interest in the cause of Christ. Revivals have frequently followed the observance of this day in other years, and the promise of God—"ask and ye shall receive,"—is as true to day as it was in former times. We have been requested to call attention to the following resolution by a member of the New Haven Association.

Resolved, That we recommend to the churches composing this Association, the observance of Friday, the 31st day of January, as a day of solemn Fasting and Prayer to God, for the reviving influences of his Holy Spirit.

BAPTISTS OF TENNESSEE.—The General Association, at its late meeting, voted to support two missionaries in China, and recommended to the next Southern Baptist Biennial Convention, the organization of a Southern Home and Foreign Bible Society at its next session. Perhaps they will next want a "Southern" Bible and a "Southern" Christianity, with a full suite of historical records, all in favor of slavery.

Southern Hospitality.

Our readers are aware that one of the members of the late firm by which the Secretary has been published for many years, was recently driven, by failing health to relinquish his situation, and to seek a temporary resting place, perhaps a permanent home, in a milder climate. This circumstance was noticed in a brief paragraph in this paper about the time Mr. Smith sailed south. This paragraph has attracted the eye of our brother Chambers, of the *South Western Baptist*, and has moved him to the following expression of the kind and enlightened Christian sentiments, which we cut from his paper of the 11th inst.:

A. A. SMITH.—We learn from the *Christian Secretary*, that A. A. Smith, of the firm of Burr & Smith, in the publication of that paper, has withdrawn on account of failing health, and that he has sailed for Florida, where, or in Texas, he proposes to settle permanently. Now there is kindness enough in our heart to shelter even an enemy in a storm, did we but know that he had no purposes of death in his mind while sharing our hospitality; but then we should watch him very narrowly until we know that. The *Christian Secretary* is the most rabid abolition paper that comes to our office; and, in proportion to its ability, we dare say it has done as much to prejudice the South abroad as any other journal in the nation—and this man Smith has been one of the men to say and do whatever it has done. Be sure that he is an abolitionist of the first water, and guard his maneuvers with jealous care. The integrity of any man is to be suspected, who will write and speak as he has done on the slavery question, and then take up his abode among slaves and slaveholders. In these perilous times men should well define their positions."

Now what will our readers think of this, when we state that Mr. Smith never has written a line for publication in the *Secretary* against Slavery? And as to his being an Abolitionist, we have only to say, that the men of that ilk have never acknowledged him as belonging to them. He belonged to the class of Abolitionists who voted for Henry Clay and Zachary Taylor, both slaveholders, for the Presidency of the United States. For the Anti-Slavery character of the *Secretary*, Mr. Smith has been no more responsible than Mr. Chambers himself, perhaps not so much; for if anything is more calculated than another to move every indignant sentiment of our souls against slavery, it is the illiberal, fanatical, tyrannical spirit which it engenders, and of which the above extract is by no means a solitary instance on the part of our contemporary.

Mr. Smith is one of the mildest and most inoffensive men we have ever known; and besides if he had been naturally of a different character, he would not be likely, now that his system and spirit are prostrated by disease, to prove a very formidable enemy to the tranquility of our southern neighbors. If we had not more confidence in the humanity and reasonableness of the masses of our fellow citizens of the South, than the article of our brother Chambers would warrant us in cherishing, our ideas of the value of this Union would be very materially modified, and we should feel far less grief at the threats of dissolution than heretofore.

The New York Weekly Chronicle.

We are sorry to be again obliged to notice the editors of this sheet; and did not a sense of duty compel us to do so, we should pass over the misstatements in the *Chronicle* of December 14, in silence; but there are some things in that article which demand a reply at our hands. And in the first place we will once more define our position in regard to the American Bible Union. It is well known that while the question of a new version was confined to the members of the American and Foreign Bible Society, that we strenuously opposed the measure. We did so because we believed that if that Society should commit itself to a sectarian, or Baptist version, as the *Pedobaptists* termed it, more harm than good would result from such a procedure. The Society appeared to take the same view of the case, and at its annual meeting, voted, "five to one" as Dr. Cone stated, not to engage in it. After this action of the Society, we had no more to say on the subject; our feelings and influence, of course, remaining in favor of the American and Foreign Bible Society. The new Society which was organized soon after by the advocates of a new version, we regarded as an independent affair, with which we had no more interest than we have with the American Bible Society. We felt perfectly willing that this Society, which embraced within its ample folds all religious denominations that felt inclined to co-operate with it, should proceed to the work of a new version; and we honestly hope that it will succeed in bringing out one that will meet the approbation of all sects and parties. We are glad to find that the *Chronicle* has assumed on this point. Let the version be made, as it may be, without any jarring discord, and when it is once before the public, it will stand or fall on its own merits.

But we have a word to say in reference to the course pursued by the editors of the *Chronicle*, Rev. Messrs. Judd and Eastwood. Some three or four weeks since, we published some brief extracts from letters received from the eastern section of the State, in reference to the course pursued by one of these editors in order to obtain subscribers to his paper. These extracts are already before our readers, and the nature of them known, of course; and we would only add here that they were written without our knowledge and by men of the first standing and respectability in the State. The word of either of these gentlemen will be taken here in Connecticut, where they are well known, in preference to anything the *Chronicle* may say to the contrary. In the article in the *Chronicle* of December 14, the writer says: "To suppose that any deception has been used by us, or that the real character of the paper has been designedly kept out of sight, in obtaining subscribers, is a great mistake, and a very unkind, as well as unjust imputation. If there is any sin of which we are not chargeable, it is hypocrisy."

We never liked the idea of a man preaching up his own honesty; that is a matter that will take care of itself. The public will decide the case without regard to the assertions of the man himself. But we will pass over this, and regard it merely as a slip of the pen. The denial, however, that the real character of the paper has been designedly kept out of sight, charges—not ourselves—but sev-

eral of our correspondents with stating what is not true. If the editors of the *Chronicle* want further proof on this point (we are sure that one of them does not) we can produce written testimony from ministers and lay members of the first respectability, and in good standing in the Baptist denomination, that will satisfy them. We have a letter before us, dated Dec. 20, from the pastor of one of the largest churches in the eastern part of the State, which says:—"In regard to deception, I can furnish many witnesses, who will testify that advantage was taken of their ignorance, under the pretence of cheapness, and that if they had had any idea of the character of the paper they would not have taken it. One good brother has written to them not to send it to him—he has paid for it. Some have taken one copy from the post office, and take no more; and one at least, having learned its object, has never taken out a single copy."

It is by no means a pleasant task to be compelled to produce direct testimony like this, in order to shield ourselves and our worthy correspondents from the assertions of the *Chronicle*, but a sense of duty demands it; and if the *Chronicle* is not satisfied with this explanation, we presume they can be accommodated with affidavits.

We shall not take the trouble to examine certain other misstatements in the article under consideration, but shall dismiss this subject, (forever, we hope) by alluding to a little circumstance, which is in perfect keeping with the matters to which we have just alluded. When an editor has occasion to call in question the veracity of his neighbor, or to allude to him in terms which may demand a reply, if he is an honorable man, he will send him a copy of his paper, if he knows where to direct it. This is an invariable rule among editors. But our friends of the *Chronicle*, it seems, have not ascertained the fact, for when they came out in an article of some two columns on the *Secretary* and its correspondents, on the 14th inst., they preferred that we should not see it, and consequently did not send us a paper that week. That the omission was intentional, we cannot doubt. Every number of the paper printed before and since that time has reached us punctually. We receive some six or eight papers, daily and weekly, and several magazines, from New York, and they all come regularly. We do not recollect of a failure for years; but that particular number of the *Chronicle* did fail, and had it not been for the fact that a gentleman from another part of the State, who had seen it, happened to call at our office, and in the course of conversation incidentally informed us of the existence of such an article, we should not have known it; for there is not a copy of the paper taken in this city, as we can learn. We procured a copy, however, without any difficulty than that of writing some forty or fifty miles for it.

We hope this will be the last time which we shall have occasion to allude to this controversy, but should the editors of the *Chronicle* deem it proper to continue it, we ask them to be magnanimous enough to send us the papers in which allusion is made to us, and then we shall act our own pleasure in regard to a reply.

From the Macedonian.
Latest Intelligence from the Missions.
By the steamer America, which reached this port, Dec. 13, we have letters from the Asiatic missions to Oct. 1.

SIAM.
Mr. Dean writes on board H. B. M. steamer Sphinx, in the Gulf of Siam, Oct. 1, that he left Bangkok three days previous and was on his return to China via Singapore. The members of the mission at Bangkok were engaged as usual.

Mr. Jones needed a temporary change of climate and was awaiting the arrival of some one to take charge of the Chinese church, then under the supervision of Kiok Cheng, an intelligent native preacher, and Mrs. Jones. There were some hopeful Chinese candidates for baptism. The state of political affairs was unsettled; both the English and American embassies having failed, the Siam authorities seem inclined to adopt a more exclusive policy towards foreigners than for some years past.

ASSAM.
Mr. Stoddard writes from Nowgong, Sept. 18, that he was troubled with bronchitis to such a degree that he was obliged to suspend public speaking and teaching—leaving the school under the charge of Mr. Double. The school numbered 52 pupils—three being absent at the time—38 boys and 14 girls. Mr. Double writes, same date, acknowledging with gratitude his appointment by the Committee, and professing his earnest desire to proclaim the gospel in that region.

MAULMAIN.
Mr. Judson, in a letter dated Sept. 21, says with reference to the question of her return to this country:—"It was the wish of my late husband that I should return to America, collect his scattered family, and assume the guardianship of his children; but I conceive that without disregarding his wishes, I might remain here a few years longer,—that is, if it should be the will of God to preserve my health to such a degree that I could be useful. The thought of leaving the mission is very painful to me; I can use the Burmese language so meagrely that native Christians would treat me to stay,—and the missionaries approve and encourage, they do not like to advise. If I have health I can do good, in my small way, while a more competent person would be obliged to spend a long time in learning the language. However, as I said before God will decide. My health is improving very slowly."

ARRACAT.
Mr. Campbell in a letter dated Akyab, Sept. 20 says:—"I have just been interrupted by the coming in of our learned assistant, who has just returned from a preaching visit of a few weeks to Kyonk Phyo. He says he is tired out, but yet is full of hope, and tells his story with a joyful countenance. Formerly, when he went there, they refused to listen, and vexed him very much, but now they gave him food, clothes and lodging, and crowded around him to hear the gospel, till he had no time to eat, or sleep. They said, 'Let the missionary come! We had only yesterday heard definitely of our destination to Kyonk Phyo, and you can imagine whether this was not gratifying intelligence.' We can but thank God that he has given the desire to hear; and we pray, and ask your prayers, that we may be able to tell the blessed mystery of Christ in the power and demonstration of the Spirit."

GREECE.
From a letter of Mr. Buel, dated Piræus, we learn that though the object of suspicious hostility, his meetings were unobscured. A young man, who attended his preaching for a year and a half past, gave credible evidence of piety. Mr. B. says: "We have at length a church of native Greeks in Piræus, where two or three meet together in Christ's name." If he is with us, there is nothing to fear."

POLITICAL SERMONS.
It is surprising to see how circumstances effect men. Some three or four months since, the *Journal of Commerce* was particularly severe on the Independent, and its editors for meddling in politics. The *Journal* took the high ground that ministers had no right to dabble in politics; their calling was strictly religious, and duty demanded that they should confine themselves strictly to their calling, and let the affairs of State entirely alone. These remarks were designed especially for the opponents of the fugitive slave law. But when clergymen on the other side of the question, came out in their Thanksgiving sermons in favor of this law, the same paper that had so furiously condemned ministers for preaching politics, turned round, and not only praised the sermons in favor of the law, but printed them entire. We should judge that not less than half a dozen good, long Presbyterian sermons have appeared in the *Journal of Commerce* within a few weeks; and in some instances, special attention has been called to them editorially.

Strange what a difference there should be, 'Twixt twelvemonth and twelvemonth.

THANKSGIVING AT THE FIVE POINTS.
Thursday December 12th, was the day appointed by the Governor of New York, as a day of Thanksgiving throughout that State. We learn from the *Independent* that there was one dinner at least, given on that day, which must reflect credit on those who provided it, and we doubt not the approval of Him who blessed little children when He was on the earth. A mission was established in this den of infamy last May, which has been attended with the most encouraging success. A notorious rum shop was rented, cleaned, and converted into a hall for preaching. Rev. Mr. Pease, a Methodist clergyman, took his station there. In addition to preaching, Sabbath and day schools have been established there, and many reformations have taken place, and those engaged in the work are sanguine of still larger success.

It was proposed to give a Thanksgiving dinner to the children of these schools. Five of the principal hotels on Broadway contributed turkeys, chickens, roast-beef, &c., ready cooked, and "just as they came from the spit." An abundance of pies, cakes, sweetmeats, &c., were also provided by the friends of the mission. About two hundred children, "clean in various degrees, and clothed as best they might, some with shoes and stockings, some with shoes without stockings, and some not only content without either, but without any prejudice of civilization in favor of clothes without holes, but all members of the Sabbath or day school, each bearing a precious ticket of admission presented themselves for the Thanksgiving repast." They took their seats, or rather stood up around the table "by fifties"; the girls taking the precedence. After the first company had been served with three courses, and had "all eat till they were filled," they were marched to the seats at the sides of the hall, to make room for the next section, where they were practised in singing while the others were eating, and so on till all had participated in the bounties of the occasion. We fully agree with the writer in the *Independent* in his reflections on this dinner:

"There be some who are so partial as to regard all banquets and feasts as but a part of animal indulgence. The idea of a Thanksgiving dinner as a means of grace to the ragged urchins of the Five Points will quite upset their equanimity. But we are not quite so dainty. Bread and catechism are powerful civilizers; but each in its place. We do not believe that a cart load of school books, tracts or Bibles would have produced the religious impression that this good dinner did—for such things were above their reach. They would not feel them to be evidences of Gospel kindness. But when men put themselves to great pains to supply their bodily wants, and brought them into sympathy with the prosperous population of the whole State in this day of festivity, they get them on their own level. If you will give a hungry child bread, he will then be apt to receive your catechism; but if you offer him catechism first, he will be very apt to think it dry feeding. Such a step as this was not only benevolent, but eminently adroit. The managers of that dinner will not be apt to be hoisted when they next go to hunt out the destitute."

MINISTERS AND CHURCHES.
We learn from the Daily Courant, that the Rev. Mr. Seward, Pastor of the Congregational church in West Hartford, has asked for a dismission, which has been granted; and that he has accepted a call from the Congregational church in Yonkers, N. Y.

From the same paper we learn that a Congregational church was organized at Stafford Springs, on the 10th inst. Between forty and fifty members, more than one half of them members of the old church in East Stafford, presented themselves to be united in the new church. Rev. Mr. Woodard, late pastor of the parent church, preached an appropriate sermon on the occasion.

Rev. Bradley Minor, of Pittsfield, Mass., has resigned his charge of the Baptist church in that place, and is to supply the South Baptist church in Providence, for the next six months.

The Tabernacle Baptist church, recently erected on 2d avenue, between 10th and 11th streets, New York, was opened for divine service last Sabbath. A sermon was preached by the pastor, Rev. Edward Lathrop, in the morning, and another by Dr. Welch, of Brooklyn, in the evening.

Rev. W. Thompson, late of New Haven, has become pastor of the First Independent colored church, Boston.

Mr. Thomas M. Synonds, a graduate of Newton Theological Institution, was ordained to the work of the ministry, at Reading, Mass., on the 6th inst. Mr. S. is under appointment of the Baptist Home Mission Society to the Western field.

Rev. C. Billings Smith, of Malden, Mass., has received a call from the Baptist church in Cabotville, to become their pastor.

The steamer South America was burnt near New Orleans on the 17th inst. Between thirty and forty persons lost their lives by the calamity.

learn that though the object of suspicious hostility, his meetings were unobscured. A young man, who attended his preaching for a year and a half past, gave credible evidence of piety. Mr. B. says: "We have at length a church of native Greeks in Piræus, where two or three meet together in Christ's name." If he is with us, there is nothing to fear."

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POLITICAL SERMONS.
It is surprising to see how circumstances effect men. Some three or four months since, the *Journal of Commerce* was particularly severe on the Independent, and its editors for meddling in politics. The *Journal* took the high ground that ministers had no right to dabble in politics; their calling was strictly religious, and duty demanded that they should confine themselves strictly to their calling, and let the affairs of State entirely alone. These remarks were designed especially for the opponents of the fugitive slave law. But when clergymen on the other side of the question, came out in their Thanksgiving sermons in favor of this law, the same paper that had so furiously condemned ministers for preaching politics, turned round, and not only praised the sermons in favor of the law, but printed them entire. We should judge that not less than half a dozen good, long Presbyterian sermons have appeared in the *Journal of Commerce* within a few weeks; and in some instances, special attention has been called to them editorially.

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THANKSGIVING AT THE FIVE POINTS.
Thursday December 12th, was the day appointed by the Governor of New York, as a day of Thanksgiving throughout that State. We learn from the *Independent* that there was one dinner at least, given on that day, which must reflect credit on those who provided it, and we doubt not the approval of Him who blessed little children when He was on the earth. A mission was established in this den of infamy last May, which has been attended with the most encouraging success. A notorious rum shop was rented, cleaned, and converted into a hall for preaching. Rev. Mr. Pease, a Methodist clergyman, took his station there. In addition to preaching, Sabbath and day schools have been established there, and many reformations have taken place, and those engaged in the work are sanguine of still larger success.

It was proposed to give a Thanksgiving dinner to the children of these schools. Five of the principal hotels on Broadway contributed turkeys, chickens, roast-beef, &c., ready cooked, and "just as they came from the spit." An abundance of pies, cakes, sweetmeats, &c., were also provided by the friends of the mission. About two hundred children, "clean in various degrees, and clothed as best they might, some with shoes and stockings, some with shoes without stockings, and some not only content without either, but without any prejudice of civilization in favor of clothes without holes, but all members of the Sabbath or day school, each bearing a precious ticket of admission presented themselves for the Thanksgiving repast." They took their seats, or rather stood up around the table "by fifties"; the girls taking the precedence. After the first company had been served with three courses, and had "all eat till they were filled," they were marched to the seats at the sides of the hall, to make room for the next section, where they were practised in singing while the others were eating, and so on till all had participated in the bounties of the occasion. We fully agree with the writer in the *Independent* in his reflections on this dinner:

"There be some who are so partial as to regard all banquets and feasts as but a part of animal indulgence. The idea of a Thanksgiving dinner as a means of grace to the ragged urchins of the Five Points will quite upset their equanimity. But we are not quite so dainty. Bread and catechism are powerful civilizers; but each in its place. We do not believe that a cart load of school books, tracts or Bibles would have produced the religious impression that this good dinner did—for such things were above their reach. They would not feel them to be evidences of Gospel kindness. But when men put themselves to great pains to supply their bodily wants, and brought them into sympathy with the prosperous population of the whole State in this day of festivity, they get them on their own level. If you will give a hungry child bread, he will then be apt to receive your catechism; but if you offer him catechism first, he will be very apt to think it dry feeding. Such a step as this was not only benevolent, but eminently adroit. The managers of that dinner will not be apt to be hoisted when they next go to hunt out the destitute."

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CHRISTIAN SECRETARY.

ers by Mail Promptly Executed, and the
FLUID WARRANTED.

"Strictures."

The last number of the New York Recorder has nearly five columns of "strictures," by a Kentucky Baptist, on the late address of Alexander Campbell, delivered at the anniversary of the Bible Union, in New York—after pointing out numerous errors on points alluded to in that speech, and in most decided terms, he concludes in the following words:—

"For want of space I must conclude, leaving untouched numerous inaccuracies and false criticisms. But, surely, enough has been presented to convince the reader, that it would be a very hazardous experiment to entrust to men of such scholarship and critical acumen, the emendation of our time-honored English Version. That there are errors in our common version, no scholar will deny. That the correction of them is desirable, every Protestant Christian must admit. Let then, competent persons, in all branches of the Christian Church, translate, paraphrase, criticize and annotate the Sacred Writings, *ad libitum*!—let 'Bible Unions' collect and treasure up such labors in their archives,—nay, even aid their publication, if they think proper; and by these means we may perhaps at no very distant day, see a version bearing the *cum privilegio* of the Church Catholic. But let denominations beware of setting the seal of sectarian authority upon any altered version of the Scriptures; that experiment has been sufficiently tried. Above all, let us not tinker and deface the most beautiful, as well as sacred classic of the English language."

A Broken Metaphor.

An anonymous writer in the last Monumental Fountain grows eloquent in the good cause of Temperance, and closes his description of an interesting meeting at Ridgeville, at which brothers Morgan, Roberts, and others officiated, in the following grandiloquent language:—

"May the celestial car, now fanned by the smiles of the Lord of lords, still continue to develop the high and holy principles by which she is moved, until the inebriate world shall be embraced in her folds."

The italics are our own. No doubt the writer supposed this to be a very pretty sentence, and would have thought his piece quite spoiled had the editor erased it from the manuscript. It is only equalled by the following, which is going the rounds of the newspapers as the exordium of a young lawyer's speech, as given in one of Southey's letters:—

"This man, gentlemen of the jury, walks into court like a motionless statue, with the cloak of hypocrisy on his mouth; and is attempting to screw three large oak trees out of my client's pocket."

We call attention to such matters that young writers may notice and improve.—*Meth. Prot.*

To Farmers, Teachers, and Editors.

We invite the special attention of farmers, teachers, and editors to the following article on 'Agricultural Geology.' It is so simple, direct, practical and elementary, as to afford both interest and instruction to farmers now so generally seeking the science of their art—*Scientific Agriculture*. If generally inserted in papers and read in schools, newspapers would become school books, and much of the surplus *boy-power*, now exhibited in lawlessness, violence and rowdiness, would be converted into practical science—the most boys, in many cases, changed into the best:—

AGRICULTURAL GEOLOGY.

BY JOSIAH HOLEBROOK.

No class of the community have an equal interest in geology with the farmers. No science is so interesting to farmers as geology, in connection with chemistry. The two sciences cannot be separated and justice done to either. While the elements of our globe, especially of soils, require chemical tests to determine their character, these very elements are absolutely essential for experiments to determine the fundamental principles of chemistry. Oxygen, the most powerful chemical agent in creation, is also the most abundant material in rocks and soils. The one as an element, the other as an agent, are alike essential to each other, and both indispensable, as at the foundation of all agricultural science.

A knowledge of each is as feasible as it is important—entirely within the comprehension of a child six years old. Each is a science of facts more than of abstract reasoning—of facts, too, equally instructive and delightful to every young mind.

Take an example: The child has placed before him two glass tumblers—the one containing quartz, the other, lime, or sand and chalk. The name of each is of course as readily learnt as the name of iron, lead, gold, tree, horse, or any other object in Nature or Art. Into each tumbler is poured some sulphuric or muriatic acid. In the tumbler of lime the pupil observes an action—in that of quartz no action. He is told this action is effervescence. He hence learns to recognize lime and quartz, and the more certainly from the recollection that the one effervesces with acids and the other does not.

Here is an example of geology and chemistry, alike useful to the farmer and interesting to the farmer's child or any child. The same simplicity and direct fundamental instruction run through the whole of both of these exceedingly practical sciences.

I may hereafter point out a few of the leading principles of these two sciences; their

connexion with each other; their essential importance to all classes, and, most of all, farmers; their exceeding fitness for the early instruction of children, and the entire feasibility of having them among the first lessons taught in each of the eighty thousand American schools.

Oxus is the Greek word for acid; ginomai in Greek, means make; hence the literal meaning of oxigen is acid maker. Combined with sulphur it forms sulphuric acid; with nitrogen, nitric acid; with carbon, carbonic acid, &c. Respiration, combustion and fermentation are the three principal operations producing the combinations of oxygen and carbon; the results, carbonic acid.

Acids combine readily with metals, earths and alkalis—as iron, lime and potash. By chemists these combinations are called salts, designated by the termination *ate*. Sulphuric acid combining with various bases, produces sulphates; nitric, nitrates; carbonic carbonates. Sulphate of lime is gypsum or plaster of Paris; sulphate of iron, copperas; of soda, glauber salts; of magnesia, epsom salts. The carbonate of lime is common limestone, marbles, chalk, and many beautiful crystals. Carbonates of iron, copper, and lead are ores of those metals.

About a century ago water was found to be composed of oxygen and hydrogen, and common air of oxygen and nitrogen. About half a century since oxygen was found by Sir Humphrey Davy to be an element of rocks, of course of soils, as it was of the alkalis, combined with oxygen, were found by the same great chemist, to be metals very peculiar in character.

It hence appears that oxygen is an element in air, earth and water, existing abundantly in solid, liquid and arial forms. In the whole it constitutes nearly half our globe.—It is, of course, the most abundant element in the material world. It is also the most important agent in producing changes in matter essential to human existence. It is very appropriately called *vital air*, as neither animal life nor any life can exist without it. It is no less essential to combustion than to life. It also acts with great energy upon metals and other solid substances. In this action it produces three very large and very important classes of bodies—oxides, acids and salts.—Iron rust is the oxide of iron; the dross of lead, oxide of lead; burnt lime, the oxide of calcium; pure potash, the oxide of potassium; pure soda, the oxide of sodium; siliceous flint, the oxide of silicon. The combination of one part oxygen and four of nitrogen constitutes the atmosphere; three parts oxygen and one nitrogen from nitric acid, aquafortis. Combined with other substances, it forms numerous acids. Saltpetre is the nitrate of potash. The large quantity of oxygen it receives from the nitric acid fits it for a material in gunpowder—giving to that powerful agent its principal power.

A plate tumbler and scrap of paper, with a little water, will enable any teacher or parent to perform an experiment on oxygen equally simple, instructive and interesting. In a deep plate pour some water. On the water place a scrap of thick paper, piece of cork, or other light substance; on that another piece of paper or cotton moistened with oil. On lighting the paper or cotton, place over it a large empty tumbler. The combustion continues for a few seconds, and when it is extinguished, the water occupies about one fifth of the space in the tumbler, showing the necessity of oxygen for combustion, and that it constitutes about one fifth the air we breathe. What man, woman, or child would not like to be familiarly acquainted with an element so abundant and agent so active as oxygen, especially when such an acquaintance is equally simple, useful and delightful?

Rocks are the oxides of metals. Siliceous, the most abundant ingredient in rocks, mountains and soils, is the oxide of silicon. This oxide constitutes nearly one half of the solid matter of our globe. It is the principal element of quartz, in all its varieties, which are exceedingly numerous, and some of them very beautiful. Quartz is the only mineral found everywhere. Sand is pulverized quartz.—Pebbles are fragments of quartz, rounded by attrition. Gun flint is quartz, breaking with a conchoidal (shell like) fracture. Jasper is red quartz, with a fine compact texture. Amethyst is purple quartz often found in six sided crystals, which is the common shape of quartz crystals in its different varieties. Agate is clouded quartz, in numerous varieties, some of which are much used for watch seals, finger rings, breast pins, and other ornaments.—Carnelian is a quartz of a fine texture and of a yellowish red color. Chalcedony, bloodstone, catseye, and many other gems, are varieties of quartz.

Most, perhaps all, the gems used in the breast plate of Aaron, the high priest, were quartz of different textures, colors, and hues. The precious stones presented by the Queen of Sheba to the King of Israel were probably quartz. The stones mentioned in the book of Revelations as forming the streets of the New Jerusalem, with all the gems referred to, were but varieties of the stones used for paving our streets, and of the earth moved to the plough and hoe of the farmer, and of the dirt carted for filling our docks.

The coloring matter giving most of the beautiful hues to gems, and an endless variety of colors to quartz, is the oxide of iron. The oxide of silicon and the oxide of iron are hence united in this same most abundant mineral in the world.

Next to quartz, feldspar, or clay formed by the decomposition of feldspar, is the most abundant element of soils. This, too, is composed of several oxides of metals in chemical combination. Feldspar is also very extensively united with quartz in the formation of rocks, not by chemical combination, but mechanical mixture. The feldspar and the quartz can be separated by the hammer. Not so with the oxygen and silicon, forming siliceous. Chemical agency alone can separate chemical combinations. Such combinations in rocks, soils, and other mineral bodies, are exceedingly numerous, complicated and delicate. The most common stone that meets the eye in any part of the world is composed of two oxides. The oxygen and the metals are each united by chemical affinity, and then the two oxides are again combined by the same agency to form a 'common stone,' evidently worthy of more respect than it commonly receives.

An experiment: Pour upon a little pearl-ash in a tumbler some strong vinegar. An effervescence will follow, producing carbonic acid. A burning candle immersed will be extinguished, showing that carbonic acid is fatal to combustion. It is equally so to life.

From a Liverpool Paper
A NEW HARVEST HYMN.

Praise ye the Lord for his bountiful favor,—
O let the people be glad and rejoice!
High shall the hymn of acceptable savor,
Rise to his throne from the heart and the voice!

For the Great King in his royal redundancy
Fills us with blessings enough and to spare,
Fruits in full plenty, and bread in abundance,—
Glory to God for his fatherly care!

O, all ye nations! from season to season
Kindly commands He the earth that it yield;
Then let us render in right and in reason
Gratitude due for the gifts of the field;
Diligence, faith, and contentment are duty,
And if he blesses them all with increase,
Thank Him, that earth in its bounty and beauty
Pours on us wealth, and abundance, and peace!

We are His children, and God is our Father;
Then will we love one another the more;
While He is generous, let us be rather
Thank him for blessing the basket and store.
Earth is Man's heritage, granted by Heaven;
If the Great Master has made us His heirs
Here and hereafter redeemed and forgiven,—
O let us greet him with praise and with prayers!

GUERNSEY. MARTIN F. TUPPER.

End of Non-Resistance.

The Portland Evening News says that the Rev. Theodore Parker, of Boston, after uniting in marriage the fugitive Slaves, Wm. Crafts and the colored woman with whom he lived as his wife, drew forth a dagger and presented it to Crafts, admonishing him to "stain it with the blood of thousands" rather than suffer himself or wife to be captured.—*Exchange.*

And yet this adviser of murder and assassination retains his connection with the Unitarian denomination as a minister, and professes to be a preacher of the Gospel. He has also been one of the most noisy advocates of non-resistance, which of course he now renounces. Of late we see nothing of this doctrine in the papers which once advocated it, and hear nothing of it in Conventions. It has had its day, a short one, and is dead. Indeed we see no papers which smell so strong of powder and glitter so bright with daggers, as the very papers once devoted to Garrison abolition and non-resistance. The leading non-resistance are of all men those we should the most fear in case of civil war—the very Robespierres of future revolutions, each one "staining his dagger with the blood of his thousands."—*Cong. Jour.*

TRIUMPH OF FAITH.—During an earthquake that occurred a few years since in the south, the inhabitants of a small village were generally very much alarmed, and at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said,

"Mother"—are you not afraid?"
"No," said the mother in Israel, "I rejoice to know that I have a God that can shake the world."—*Presbyterian.*

POTATOE DISEASE.—A small insect, of a bright yellow color, and about the size of a cheese-mite, is supposed by the Irish farmers to generate the potato disease, as it has been ascertained that wherever it lodges and bites, the stocks blacken and shrivel up.

Not long since a preacher in Missouri took for his text the words, 'Let there be no scheme in the body.' 'Brethren,' said he, 'some who pretend to be ministers of the gospel are great schemers, but the Apostle Paul forbids them in the text. There is the Sabbath school scheme, there is the Tract scheme; there is the Bible scheme.' He went on abusing these schemes, till at length one of the congregation called out, 'No, brother B—n, you have got that word wrong. It is not scheme, it is *skism*.' (Schism, 1 Cor. xii. 25.)

A good layer up makes a good layer out; and a good sower makes a good sower. No alchemy to saving.

He has most that coveth least. A wise man, says Sir P. Sidney, wants but little, because he desires not much.

If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth, as that may be said to possess him.

No summer but it has a winter; he never reaped comfort in his adversity, that sowed it not in his prosperity.

WIDOW AND ORPHAN'S FUND.

UNION MUTUAL LIFE INSURANCE COMPANY.
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Policies issued at REDUCED RATES for Mercantile purposes. SPECIAL PREMIUMS for sea voyages and for California residence at reduced premium. It is believed that any Parish or association of ladies or others for that special purpose, or any benevolent individual desirous of securing an amount to be paid in case of death, or any other person on attaining the age of 40, 50 or 60 years, or to his family in the event of his death sooner occurring, will find on examination of the Prospectus of this Company, (which is always furnished gratis by the Agents, or by mail if written for), that it offers greater facilities for the attainment of that object than any other similar institution. [See extracts from Charter and remarks, page 17 of Prospectus.]

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Late annual dividend seventy-five per cent. on the amount paid by mutual policy.

The Finance Committee (who are among the most reliable financiers in this country) superintend all investments of the Company.

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From the Boston Post of July 6th.

LIFE INSURANCE.—The American community seems of late to have become awakened to the advantages of this important auxiliary in the cause of benevolence, and which is, perhaps, the best method of securing to the family, at the same time, the continuance of that support which they had been dependent on the life of the husband and head.

Properly conducted, on the mutual plan, it is in the nature of the savings bank; and it claims the consideration of the thoughtful and provident. The Union Mutual Life Insurance Company, whose office is at 78 State-street—and with most of whose officers we have personal acquaintance—is entitled to the confidence of the public; and, on inquiry, we learn that its success has been amply supplied, as we are sure its management is careful and judicious.

From the New York Courier and Inquirer.

Let us pause a moment—Let no man spend a dollar unnecessarily, until he has laid by sufficient to effect an insurance on his life. Let the uninsured, and all, as soon as possible, make a present to their family of an insurance on their lives, and if death should overtake any unexpectedly, it will prove a blessing of great value.

J. C. JACKSON, M. D., Medical Examiner, No. 108 Main-street.

P. CANFIELD, Agent, Hartford, April, 1850. No. 8, American Hall.

THE BAPTIST SCRIPTURAL CATECHISM.

HAVING examined the Baptist Scriptural Catechism prepared by Rev. H. C. Fish, we cordially recommend it to the churches, believing it to possess peculiar excellencies; among which may be mentioned the following:—

1. It is based upon the catechetical plan of instruction.

2. The general use of Scriptural language in the answers.

3. An important peculiarity of this work is, that it contains an extended examination of the *doctrines of Christianity*—a department of Biblical instruction which has been too much neglected.

We earnestly hope that it may be generally adopted by our Sabbath Schools.

H. C. Fish, Pastor of the Baptist ch. N. Y. S. Remington, " " Station at " " John Dowling, " " Broadway " " W. S. Clapp, " " Olive Branch " " Levi Farnely, " " Shiloh " " D. Gillette, " " Eleventh " " R. T. Middleitch, " " Baptist church, Phila.

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The first volume is designed for the younger members of the Sabbath school, and the language is simple and plain. Price 60 cents a dozen. Volume second is for those more advanced, and contains a review of the doctrines and evidences of Christianity. Price \$1.20 per dozen.

EDWARD H. FLETCHER, Publisher, Aug 2 4t. 141 Nassau st. New York.

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Applications for insurance may be made directly to the office of the Company at Hartford, or to its Agents in the principal towns and cities of the Union.

April 5, 1850.

New Books.
The almost Christian discovered; or the false professor tried and cast, by the Rev. Wm. R. Mead, with an introduction by Rev. Wm. R. Williams. The Gospelist's own advocate, by George Griffin, L. L. D. Notes on the Miracles, by Richard C. French, M. A. Women of America, by McIntosh. Literature and Literary Men, by Gilliland, second series. Unity of the Races, by Smyth. Women's Friendship, by Grace Agnial. Early Conflicts of Christianity by Kip, &c. &c. For sale by C. M. WELLES.

May 30. 199 Main Street



In Quart Botches FOR THE PURIFYING OF THE BLOOD AND FOR THE CURE OF
Scrofula, Rheumatism, Stubborn Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Erysipelas, Pimples, Biles, Mercular Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Consumption, Female Complaints, Loss of Appetite, General Debility, &c.

IN THIS PREPARATION WE HAVE all the restorative properties of the root, combined and concentrated in their utmost strength and efficacy. Experiments were made in the manufacture of this medicine until it was found it could not be improved. Accordingly, we find it resorted to almost universally in cases of Scrofula, Liver disease, Salt Rheum, General Prostration of the Vital Powers, and all those tormenting diseases of the skin so trying to the patience, and injurious to the health. It is a tonic, aperient and disinfectant, and simultaneously upon the stomach, the circulation and the bowels, and thus three processes, which are ordinarily the result of three different kinds of medicine are carried on at the same time through the instrumentality of this one remedial agent. There are many ways of relieving pain for the time being, but there is only one way of removing disease. No palliative, no anodyne no topical application will remove it. It must be attacked at its source, in the fluids of the blood, which carry it to the various localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, &c., as the case may be.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is Sand's Sarsaparilla, which gently stimulates while it disinfests and expels from the stomach and bowels all that is irritating, and at the same time restores their vigor and tone. Its great merit is that it meets and neutralizes the active principles of disease itself, and when that is gone, the symptoms necessarily disappear. The rapidity with which the patient recovers health and strength under this triple influence is surprising. Each new case in which it is applied furnishes in the result a new certificate of its excellence; and we have only to point to the accumulated testimony of multitudes who have experienced its effects to convince incredulity itself of its real value.

FROM THE STATE OF MAINE.
The attention of the reader is called to the following certificate of a remarkable cure effected by using a few bottles of Sand's Sarsaparilla.

Sussex, (Me.) April 15 1850.
Messrs. A. B. and D. Sands & Co., Agents.
This is to certify that the subscriber, of Sidney, County of Kennebec, State of Maine, has been afflicted more or less ever since my birth, with Scrofula, which continued to increase until last February. In January my legs were so swollen I could get on a boot or stocking, and I had several large sores on me all the time. In this situation, I was about to give up in despair, when I was advised to try Sand's Sarsaparilla. I had not much faith in it, but I sent to your agency in Augusta, Me., and procured a bottle, which did me so much good, I sent and got another, and continued until I had taken five bottles. I am now perfectly well. If any person who may read this letter is afflicted with any disease of Scrofula, I would most sincerely recommend and advise them to make use of Sand's Sarsaparilla. And if any person wishes further information about my case, by calling upon me I can convince them of the healing power of this medicine.

Signed STEPHEN C. HAYWOOD, August 4, April 16 1850.

P. S.—We are personally acquainted with Mr. Haywood, and believe his statement above to be true.

Signed DILLINGHAM & TITCOMB, B. & D. SANDS, Druggists and Chemists, 100 Fulton street, corner of William, New-York.

Also by Druggists generally throughout the United States and Canada. Price \$1 per bottle, six bottles for \$5.
For sale by C. P. WELLS, JOHN BRADDOCK, and J. J. DIMOCK, Hartford; by S. C. GORHAM, New Haven—and B. K. BLISS, Springfield.

Protection Insurance Company—Fire and Marine.

OFFICE NO. 5 EXCHANGE BUILDINGS NORTH OF THE STATE HOUSE HARTFORD CT.

THIS Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Marine and Fire Insurance, with a capital of \$250,000, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on Fire or Marine Risks on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

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Willis Thrall, Mark Howard,
Elery Hills, John W. Seymour,
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D. W. CLARK, President.
Wm. Conner, Secretary.

Hartford, April, 1850.

A CARD.
HIRAM PRESTON, Dentist, over No. 12 State street, thanks the good people for a patronage which enables him to present to their notice, Doct. M. WALDO HANCHETT, as a partner in business. Doct. H. deserves full confidence as a man, and as a Dental practitioner has not one superior in New England, and very few equals anywhere.

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PRESTON & HANCHETT will continue the practice of Dentistry over No. 12 State street, upon the plan which it is believed has gained some reputation under the management of the senior proprietor, viz. That of performing every operation entrusted to them, CAREFULLY and FAITHFULLY, and at moderate prices.

HIRAM PRESTON. M. WALDO HANCHETT.
Hartford, Oct. 25th, 1850.

SCHOOL BOOKS.
The subscriber publishes Woodbridge's Geography and Atlas, Woodbridge & Willard's Geography and Atlas, Robbins' Outlines of History, Flint's Survey of the People's Class Book of Nature, Swift's First Lessons in Philosophy Part 1st, 2d, 3d. Do. Do. Do. 2d. Galland & Hooker's Practical Spelling Book. Galland's Mother's Primer. Schoole's Greek Grammar. Do. Do. Lessons. Do. Do. Exercises. Do. Do. Verses. Do. First Book in Greek. Felton's Greek Reader.

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THE subscriber has on hand a large supply of Books and Stationery which he will sell on the most favorable terms.

Schools, School Committees, &c., supplied at the lowest price. W. J. HAMERSLEY, 180 Main-st.

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Juvenile Music.
Musical Games, Juvenile Operas, Young Minstrel Singer, Harmonia, Song Book of the School, Young Melodist, American School Song Book, The Little, Flora's Festival, Primary School Song Book, S. S. Melodist, by Bradbury, S. S. Minstrel, S. S. Lyre, Union Minstrel.

In addition to the above the subscribers keep a large assortment of sheet music, and all the latest instruction books of the day for the voice, pianoforte, guitar and other instruments.

Please address all orders to Buckner, Fuller & Co. Book and Music Dealers, 219 Main St., Hartford, Ct. or to H. W. Hutchinson & Co., Springfield, Mass.

A. C. GOODMAN & CO.
HARTFORD, May 15, 1850.

HAVING relinquished the general book and Stationery business would recommend to our customers and to the public as worthy of their patronage.

Aaron C. Goodman will continue the book publishing business under the name and firm of A. C. Goodman & Co., and for the present may be found at the old stand No. 192 Main street. In consequence of the most strict and careful examination accounts with them, and with the late J. S. Sumner & Goodman should be closed immediately.

NOTICE.—The subscriber having purchased the stock of A. C. Goodman & Co., will succeed them in the general Book and Stationery business at their old stand No. 192 Main street.

C. M. WELLES.

ETNA INSURANCE COMPANY.
INCORPORATED IN 1819, for the purpose of insuring against loss and damage by fire only.—Capital \$250,000, secured and vested in the most favorable manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

Office of the company is kept in their new building, next west of the Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

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